

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 67, Vol. 3, 2020

"Defeating Tyranny in the Realm of Thought"

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No Change for Śrīla Prabhupāda in ISKCON

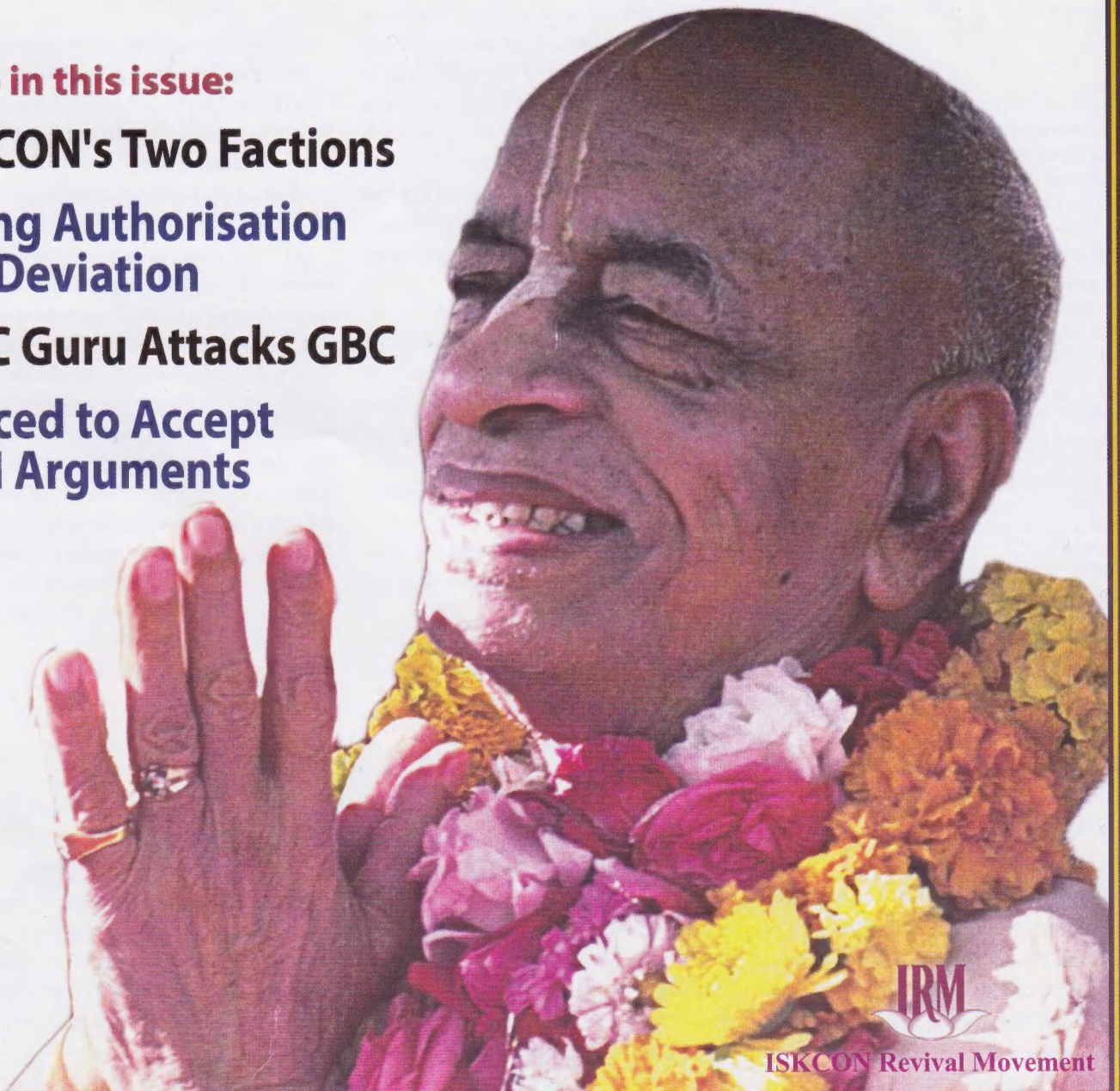
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ISKCON's Two Factions

**Using Authorisation
for Deviation**

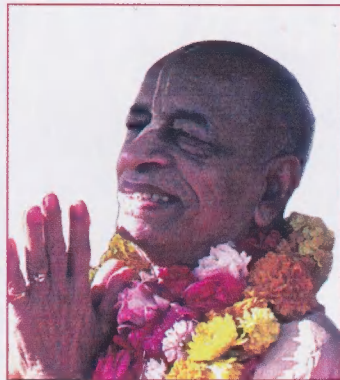
GBC Guru Attacks GBC

**Forced to Accept
IRM Arguments**



IRM

ISKCON Revival Movement



BACK TO PRABHUPĀDA

Published quarterly

Founded under the inspiration of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Who Are the Offenders?

Welcome to Issue 67 of *Back To Prabhupāda* (BTP).

We have noted that a common argument to try to shut down the IRM's preaching is to claim that we are engaging in behaviour that is very damaging spiritually, because we supposedly commit *vaiṣṇava-aparādha*, or offenses. For example, in BTP 22 ("Does BTP Vilify Sādhus?") we documented GBC voted-in guru HH Jayādvaita Swami boldly claiming that BTP only publishes "sādhu-nindā" or offenses to the exalted Vaiṣṇavas.

1) These arguments that the commission of *vaiṣṇava-aparādha* seriously impedes one's spiritual life are correct. Śrīla Prabhupāda explains:

"An animal is used to refer to offenses unto the pure devotee of the Lord, which is called *Vaiṣṇava Aparādh*. This offense unto the pure devotee is compared to a mad elephant [...] if there is any offense unto the feet of the pure devotee, it creates havoc in the matter of advancing in devotional service. [...] one has to take care, while discharging devotional service, not to commit any offense to the pure devotees. If one is cautious in the matter of not committing offenses unto the pure devotees, then the plant of devotional service is properly protected. [...] The first offense is to blaspheme great devotees [...] Lord Krishna cannot tolerate such offenses as to decry a pure devotee who is spreading His Holy Name all over the world."

(Teachings of Lord Caitanya, emphases added)

Śrīla Prabhupāda explains not only what *vaiṣṇava-aparādha* is but also refers to the ten offenses against the chanting of the Holy Name, referring to the first offense of blaspheming those who spread the Holy Name of the Lord.

2) Three things stand out in Śrīla Prabhupāda's explanation:

a) Śrīla Prabhupāda refers to *vaiṣṇava-aparādha* specifically in terms of offending the "pure devotee". He makes this point repeatedly.

b) Even when referring to blaspheming those who spread the Holy Name, he again refers specifically to "great devotees" and a "pure devotee".

c) In regards to those who spread the Holy Name, though Śrīla Prabhupāda is stating a principle, we can also note he is referring to himself, since it is only he who is responsible for "spreading the Holy Name all over the world".

3) Therefore, we should be focused primarily on making sure that we are not offending the pure devotee, which is Śrīla Prabhupāda. Yet, such teachings warning us against committing *vaiṣṇava-aparādha* are usually wielded like an axe in ISKCON to warn those such as the IRM to not offend ISKCON's leaders! Whereas, it is the IRM itself which is actually warning against offending Śrīla Prabhupāda. Which brings us to the key point that the very IRM activity which is seen as unnecessary and offensive – our critically analysing the actions and teachings of ISKCON's leadership, what JAS claims is "sādhu-nindā" – is the very activity that is necessary to ensure we are *not* offending Śrīla Prabhupāda. Because if what we document, such as –

- a) Śrīla Prabhupāda's position being usurped;
- b) Deviation in the name of Śrīla Prabhupāda;
- c) Using Śrīla Prabhupāda's name and teachings for self-aggrandisement in the form of things such as commercialisation, etc.;

– and so on, is correct, then it would mean that Śrīla Prabhupāda is being offended big time.

4) It therefore behooves those in ISKCON to examine what we are saying and be 100% certain that we are not correct. ISKCON members are concerned that if they read our writings then they may be participating in offending ISKCON's leadership. But they should actually be more concerned that if they do *not* read our writings, they could already be offending Śrīla Prabhupāda and just not know it! Thus, what is seen as being "critical" and "negative" activity by the IRM is actually essential. Hence, we especially invite those who disagree with us to carefully examine what we are saying – and they'd better hope we are wrong, and that they are not offenders!

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

Using Authorisation for Deviation

Below we present a case study on how we can begin with something that is authorised by Śrīla Prabhupāda only to expand it into something that is actually deviant. Quotes in the shaded boxes are from an interview with GBC voted-in guru **HH Kṛṣṇa Kṣetra Swami** ("KRKS"), published 22/8/20. All emphases added.

Imagining Kṛṣṇa's pastimes

"I was thinking about the story of Kṛṣṇa's wedding with Rukmīṇī and how Rukmīṇī Devī sends this *brāhmaṇa* [...] So, I imagined, you know, what would one think in anticipation of going to Dwarka and seeing Kṛṣṇa"

KRKS further describes how he imagined himself to be the *brāhmaṇa* in this pastime of the Lord and then encouraged devotees to write similar fiction. KRKS has edited three anthologies filled with such imaginations from dozens of devotees, one of them being titled: *Krishna Smarana: Devotees' Creative Monologues Elaborating Krishna's Pastimes*. The word "creative" here means fiction. It also includes *gopī* imaginations and imaginations involving Kṛṣṇa's other close associates such as Nanda Mahārāja and Mother Yaśodā. KRKS is thus advocating the creation and publication of "elaborating Krishna's pastimes" through imagination, i.e. making it up. KRKS attempts to justify such fictional literature regarding Kṛṣṇa's pastimes by quoting Śrīla Prabhupāda:

"as far as imagination goes [...] Prabhupāda said: "You can imagine that 'in my heart I have placed now a very diamond throne and Kṛṣṇa is sitting'. [...] that is not false. That is a fact. So you create such situation within your heart. 'Now Kṛṣṇa has seated. Let me wash His feet with the Ganges water, Yamunā water.'"

Here KRKS cites a quote from a lecture given by Śrīla Prabhupāda on 1/6/74, which KRKS also included in the Introduction to the *Krishna Smarana* book mentioned above, and then KRKS adds:

"Prabhupāda is suggesting, he uses the word 'imagine' and then he says 'imagine what, imagine a diamond throne in your heart' and then he says 'it is not false'."

Justifying deviation

However, KRKS himself admits that the imagination Śrīla Prabhupāda refers to is actually an authorised part of worshipping Kṛṣṇa:

"Prabhupāda here is describing a very standard aspect of *arcanā* called *mānasa-pūjā* or *mā-*

nasika-pūjā, and it's a standard step in the full practice of *arcanā* that you first meditate on offering the *upacāras*, the different items".

Thus, KRKS has extrapolated that Śrīla Prabhupāda's specific authorisation to think of worshipping Kṛṣṇa in one's heart means that one is also authorised to "elaborate" Kṛṣṇa's actual pastimes with fictional writings based on imaginations. But nowhere in this quote, or elsewhere, has Śrīla Prabhupāda authorised such fictional imagination writings. On the contrary, Śrīla Prabhupāda has stated the opposite:

"We are not fiction writers."

(Śrīla Prabhupāda Letter, 18/1/76)

"One who follows his imaginations about the Supreme Personality of Godhead is condemned."

(SB, 10.3.32, purport)

"The wonderful characteristics of the *gopīs* are beyond imagination."

(Cc., Ādi-līlā, 4.187, purport)

Not only has Śrīla Prabhupāda not authorised such fictional writing about Kṛṣṇa's pastimes, but he specifically published *Kṛṣṇa: The Supreme Personality of Godhead*, where Kṛṣṇa's *real* pastimes are given, to wean people away from anything fictional:

"People love to read various kinds of fiction to spend their time and energy. Now this tendency can be directed to Kṛṣṇa. [...] We therefore request everyone to take advantage of this great transcendental literature."

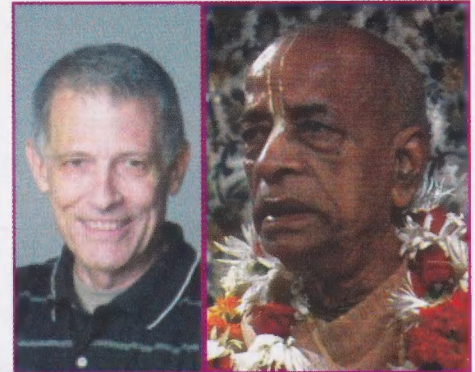
(*Kṛṣṇa, The Supreme Personality of Godhead*, Preface)

Expanding the deviation

Having claimed that we can "elaborate" on the authorised pastimes of Kṛṣṇa, KRKS expands this deviant tendency further by claiming that even Śrīla Prabhupāda's purports require elaboration:

"it's one of these 'Prabhupāda said's' that 'eventually devotees will write purports to my purports', and one of the things that we're finding in this editorial review process is this becomes a necessity. There are things that Śrīla Prabhupāda writes where we feel like we have to say 'wait a minute, this needs some explanation. [...] this needs some elaboration'"

1) KRKS admits that there is no recorded instruction from Śrīla Prabhupāda ordering that we "write purports to his purports", but rather it is just another "Prabhupāda said". There-



Kṛṣṇa Kṣetra Swami (left): Using Śrīla Prabhupāda to expand into fiction deviation

fore, his claim that Śrīla Prabhupāda's teachings need to be explained with further purports by persons such as himself is not something he can substantiate with Śrīla Prabhupāda's recorded teachings.

2) On the contrary, Śrīla Prabhupāda simply asked us to "repeat" and "reproduce" his purports, rather than give our own purports to them:

"And you must all study very scrutinizingly all of the books so that when the need arises you can repeat in your own words their purport."

(Śrīla Prabhupāda Letter, 6/1/72)

"You simply read our books and if you simply reproduce the purport of Srimad-Bhagavatam or Bhagavad-gita, people will take it very seriously."

(Śrīla Prabhupāda Letter, 22/1/70)

Conclusion

1) It is much easier to con people in ISKCON if one *starts* with something that is authorised by Śrīla Prabhupāda. Just offering one's own suggestions would more likely be dismissed as unauthorised.

2) KRKS has graphically demonstrated this common con in ISKCON: use that which is authorised to expand into that which is unauthorised, thus leading one to spiral into an endless pit of speculation and deviation. Two examples presented here were:

Imagine Lord Kṛṣṇa in one's heart → write fictional interpretations of Lord Kṛṣṇa's pastimes;

Repeat purports → write your own purports;

And of course there are many others, with the most famous being the guru hoax:

Act as *ṛtvik* → act as *dikṣā* guru.

But all we need to do is only what Śrīla Prabhupāda ordered. That's it.

Using Authorisation for Deviation - 2

In the previous article, we saw how a bona fide instruction from Śrīla Prabhupāda can be used through unauthorised expansion to lead to deviation. Below, we present another example of this, whereby the deviation leads to directly competing with Śrīla Prabhupāda. All quotes in the shaded boxes are from an interview with GBC voted-in guru and "Book Changer" **HH Jayādvaita Swami ("JAS")** published on 28/5/20. All emphases added.

Authorised writing

JAS states that Śrīla Prabhupāda wanted everyone to write, and this was to be done through writing articles for *Back To Godhead* (BTG), ISKCON's official magazine:

"And Prabhupāda wanted it. He said, 'All of my, just my students, I want all of my students to write.' He said, 'What is this Back To Godhead for? That's one of the purposes, so that the devotees will write.' And he said, 'Write your realization'. He said, 'It doesn't matter, two lines, four lines, every day write something.'"

JAS is correct in stating this as we see from Śrīla Prabhupāda's statement below:

"**you should write, every one of you, what is your realization. What for this Back To Godhead is? You write your realization**" (Śrīla Prabhupāda Lecture, 14/8/72)

Not competing books

However, Śrīla Prabhupāda did not authorise us to write books which would just end up competing with Śrīla Prabhupāda's books for the time and attention of devotees. Śrīla Prabhupāda did not give any such order for book writing. Rather, as stated above, Śrīla Prabhupāda directs devotees to simply channel their desire for writing via writing articles for BTG, rather than writing books:

"Regarding your proposal of writing a book [...] **better you should utilize this God given talent for writing articles for our Back to Godhead.**"

(Śrīla Prabhupāda Letter, 15/7/69)

"Regarding your writing, this is very much wanted, but I think that it is **better if you write articles, not books.** Write articles that can be printed in our Back to Godhead magazine. That will be very nice."

(Śrīla Prabhupāda Letter, 26/5/75)

In regards to book writing, we may also note the following:

"Unless one is fully qualified in Vaiṣṇava behavior and **authorized by superior au-**

thority (the Supreme Personality of God-head), one cannot write Vaiṣṇava literatures or purports and commentaries on Śrīmad-Bhāgavatam and Bhagavad-gītā."

(Cc., Madhya-līlā, 24.326, purport)

JAS expands into deviation

However, JAS then goes on to unauthorisedly expand this general order to write only for BTG, into a general order to write books:

"And he encouraged his followers to write books."

However, JAS does not produce any such order from Śrīla Prabhupāda where he generally asks his disciples "to write books". Indeed, we saw above Śrīla Prabhupāda stating the contrary.

"Satsvarūpa Mahārāja, he published that book, *Readings in Vedic Literature*, Prabhupāda encouraged that. Svarūpa Dāmodara Mahārāja, *Krishna the Supreme Scientist*, Prabhupāda encouraged that. **And so he wanted it to go on.**"

Consistent with the instructions above, Śrīla Prabhupāda appreciated this one book from Satsvarūpa by stating that his ability in this regard was to be channelled by working for BTG:

"I beg to thank you for your letter dated March 25, 1977 along with the copy of "Readings in Vedic Literature." [...] **Everyone has appreciated the substance of your book. [...] Therefore I have sent you to Los Angeles for being the editor of Back To Godhead.**"

(Śrīla Prabhupāda Letter to Satsvarūpa, 17/4/77)

And Śrīla Prabhupāda had already separately authorised Svarūpa Dāmodara Mahārāja and others in the scientific Bhaktivedanta Institute (BI) to specifically write literature that presents Kṛṣṇa consciousness from a scientific angle.

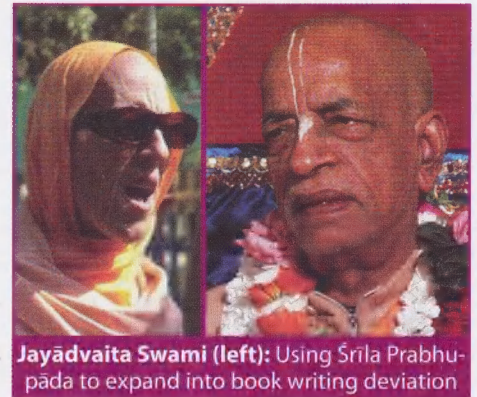
But there is no recorded statement from Śrīla Prabhupāda stating he wanted Vaiṣṇava book writing "to go on" as JAS claims.

Thus, JAS has **deviated** by jumping from specific, authorised examples to claiming they constitute a general Vaiṣṇava book writing order for ISKCON.

No such order

The Bhaktivedanta Book Trust (BBT) was established as a vehicle for generally publishing Śrīla Prabhupāda's books:

"**Directing and managing all publicity and distribution of my books;**



Jayādvaita Swami (left): Using Śrīla Prabhupāda to expand into book writing deviation

Processing all copyrights and legal rights to my books;

Allocating funds as they see fit to ISKCON Press and directing the operation of the activities of ISKCON Press in the printing and reprinting of said books."

(BBT Agreement, 29/5/72)

JAS states that Śrīla Prabhupāda directed the BBT to publish the two books mentioned in the previous section:

"It published Satsvarūpa's *Readings in Vedic Literature*, it published Svarūpa Dāmodara Mahārāja's *Krishna the Supreme Scientist*, at Prabhupāda's request [...] in terms of Prabhupāda's direction, he wanted his disciples to write and **he wanted BBT to publish writings by others.**"

However, JAS has again **deviated** by jumping from the publication of specific books, personally approved by Śrīla Prabhupāda, to claiming there exists a general order from Śrīla Prabhupāda directing the BBT to "publish writings by others". But JAS does not produce such an order. And JAS's statements reveal that such a general order would not even be necessary by claiming:

"**he wanted his disciples to write and he wanted BBT to publish writings by others.**"

Because, as we saw above, Śrīla Prabhupāda did *not* generally authorise his disciples to write Vaiṣṇava books, and thus the need for the BBT to publish these non-existent books does not even arise!

Conclusion

JAS has not produced any orders from Śrīla Prabhupāda either directing his disciples to write Vaiṣṇava books or for the BBT to publish them. Nor does Śrīla Prabhupāda approving specific books constitute such orders. We cannot expand Śrīla Prabhupāda authorising one thing to deviate into claiming he authorised something else entirely.

The Unimportant Guru

GBC voted-in guru Kālakāṇṭha Dāsa ("KAL") states:

"We teach the students that, 'don't give so much focus to your guru, put your focus on Prabhupāda' [...] this creates a family atmosphere [...] the first question we always ask each other, 'Who's your guru?' [...] We teach people, 'Yeah don't do that, okay, it's not important. We're all followers of Śrīla Prabhupāda.'"

(KAL Interview, published 30/5/20)

KAL states that:

1) Śrīla Prabhupāda and not the GBC guru should be the main object of one's focus.

2) The very fact that one has a GBC guru is not even important because we are all followers of Śrīla Prabhupāda.

KAL also states we should keep the very existence of one's GBC guru a secret:

Interviewer: "Keep your guru a secret and keep your mantra also secret, yeah."

KAL: "Yes, so we emphasize this"

(KAL Interview, published 30/5/20)

This raises the obvious question of why then can we not just put *all* of our focus on Śrīla Prabhupāda, especially since having a GBC guru is not even important enough to be acknowledged. Then the issue of having to teach how the GBC guru can be a *distraction* to the *actual* goal of focusing on Śrīla Prabhupāda and having a "family atmosphere", would automatically be solved.

Thus, there is no need to waste time –

a) First creating GBC gurus;

b) Then teaching their disciples to *not* focus on them;

– when you could just eliminate them to begin with!

No spiritual purpose

Supporting the above points is the fact that the GBC accepts that the GBC gurus would appear to serve no spiritual purpose:

Teaching

The GBC has already accepted that everything we need to learn comes directly from Śrīla Prabhupāda:

"b. Śrīla Prabhupāda's instructions are the essential teachings for every ISKCON devotee.

c. Śrīla Prabhupāda's books are the embodiment of his teachings and should be accepted as the standard by all future generations of ISKCON."

(GBC Resolution 35, 1994)

Thus, we do not need the GBC gurus for spiritual teachings.

Connection

Nor do we need GBC gurus to connect to Śrīla Prabhupāda since the system after joining ISKCON is that everyone is already directly connected to Śrīla Prabhupāda as his *śikṣā* disciple and they offer *pranam* mantras to Śrīla Prabhupāda directly. No GBC guru is required. (See GBC Resolutions 71, 1992.)

Guidance

Any devotee senior to us can direct us to study Śrīla Prabhupāda's books and help us with any questions we may have regarding the practicalities of how to perform service, etc. Indeed, this was the system Śrīla Prabhupāda instituted for ISKCON, whereby day to day guidance would be given to devotees by their temple president, *saṅkīrtana* leader, etc. Nor can the GBC gurus claim that a "living" (as in physically present) guru is necessary since, in the main, they themselves do not have one.

Therefore, the GBC has established that their gurus do not serve any spiritual purpose that is not fulfilled by Śrīla Prabhupāda and other temple devotees.

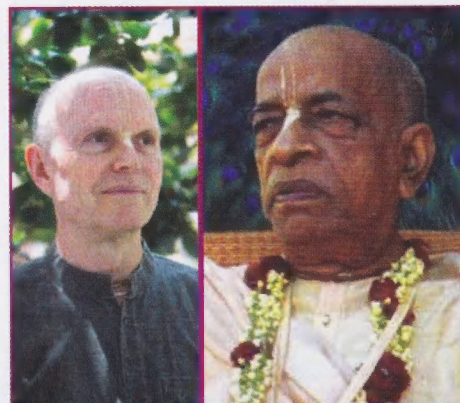
Thus, it would appear that the GBC gurus exist mainly for the sake of themselves so that they can benefit from being treated 'as good as God', amass followers and garner 'Profit, Adoration and Distinction' (PAD). This provides further evidence of a guru hoax, by demonstrating that the GBC guru system exists only for the purpose of self-aggrandisement, rather than fulfilling a spiritual function.

New dikṣā guru invented

In addition to the fact that the GBC gurus are unnecessary and distracting shows evidence of a guru hoax, we can also note that such a supposed guru system goes against Śrīla Prabhupāda's teachings. KAL teaches that the GBC guru, who is supposed to be one's *dikṣā* guru and therefore the current link to the *paramparā* or disciplic succession, should be shown much less importance, and instead one should "jump over" him and show more importance directly to one's supposed "*param*" or grandfather guru, Śrīla Prabhupāda. However, Śrīla Prabhupāda teaches that one cannot neglect the current link and jump over him to the link above in the *paramparā*:

"This is called *paramparā* system. You cannot jump over to the superior guru, I mean to say, neglecting the next *ācārya*, immediate next *ācārya*."

(Śrīla Prabhupāda Lecture, 8/12/73)



Kālakāṇṭha Dāsa (left): Accepts that Śrīla Prabhupāda, not GBC gurus, is needed

Nor did Śrīla Prabhupāda teach that one must keep one's guru a secret. On the contrary, he urged in regards to a public invitation card that:

"One thing, on the invitation card you have written All Glories to Our Guru Mahārāja. This is impersonalism. As soon as we offer obeisances to guru, the name should be there. We are strictly personalists. The *sahajīya*'s, they write Glories to Guru. Why you are learning this impersonalism, who has taught you?"

(Śrīla Prabhupāda Letter, 14/7/72)

Therefore, as part of helping to perpetuate the guru hoax, KAL has invented a dual system whereby:

a) One's supposed *dikṣā* guru can be neglected and treated as if he does not even exist, and one instead "jumps over" him and focuses on the guru of one's guru.

b) But when it comes to being worshipped daily 'as good as God' and other personal benefits, the GBC gurus are to suddenly be treated as current-link *dikṣā* gurus.

But Śrīla Prabhupāda never taught such a *dikṣā* guru system.

Conclusion

In order to perpetuate the guru hoax, ISKCON has had to create a hodgepodge "guru":

a) Who fulfils no necessary function that is not fulfilled by Śrīla Prabhupāda and other senior devotees.

b) Who thus exists to simply allow the ambitious to be worshipped and treated as if they are 'as good as God'.

c) Who has nowhere been described by Śrīla Prabhupāda – never mind ordered to be introduced in ISKCON in lieu of himself as ISKCON's *dikṣā* guru!

Rtvik Order Splits ISKCON

We have 3 facts which are not disputed:

Fact 1: On May 28th, 1977, Śrīla Prabhupāda was asked by a delegation of the GBC how initiations would continue when he would be "no longer with us":

Satsvarūpa: "Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted."

Fact 2: Śrīla Prabhupāda answered that he would name some persons to act as "rtvik" to conduct them:

Śrīla Prabhupāda: "Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating ācāryas."

Tamāla Kṛṣṇa: "Is that called rtvik-ācārya?"

Śrīla Prabhupāda: "Rtvik, yes."

Fact 3: Subsequently, Śrīla Prabhupāda did just this via a directive sent out to the whole Society on July 9th, 1977, wherein he named 11 persons to act as rtviks, who would conduct initiations to ensure Śrīla Prabhupāda remained ISKCON's dikṣā or initiating guru.

These 3 undeniable facts have forced ISKCON's leadership to divide into two opposing factions which contradict each other and Śrīla Prabhupāda in their attempt to deny this undeniable rtvik order for ISKCON.

The "Rtvik-Dikṣā Guru" Faction

One faction of ISKCON leaders claims that Śrīla Prabhupāda appointed 11 dikṣā gurus. So, for example, ISKCON guru **HH Hridayānanda Dāsa Goswami ("HD")** claims:

"Prabhupāda chose 11 people to be dikṣā gurus, when he left".

(HD talk, published 7/8/20)

Another example is ISKCON guru **HH Bhakti Vikāsa Swami ("BVKS")**, whom we quoted agreeing with this dikṣā guru appointment theory in the BTP 52 article "Zonal Ācārya Hoax Revival Continues!". Another member of this faction is ISKCON guru **HH Śivarāma Swami ("SRS")**, and he explains the basis for this faction's theory as follows. First, he quotes facts 1 and 2 mentioned above by quoting the May 28th, 1977 conversation. He then quotes the final line from this conversation by stating:

"Prabhupāda interjects:

Prabhupāda: When I order, "You become guru", he becomes regular guru. That's all. He becomes disciple of my disciple." [May 28th, 1977 conversation - Ed.] [...]

Now in the ensuing days Śrīla Prabhupāda named 11 of his senior devotees, not all GBC men, and he named 11 men, not women, to act in the capacity of dikṣā guru."

(SRS talk, published 14/10/20)

a) SRS quotes Śrīla Prabhupāda stating in the May 28th, 1977 conversation what will happen when he gives an order for one to become a dikṣā or initiating guru, because Śrīla Prabhupāda states the person so ordered will create a disciple who will become a disciple of Śrīla Prabhupāda's disciple. He refers to this dikṣā guru as a "regular" guru.

b) SRS then claims that Śrīla Prabhupāda did give such a dikṣā guru order by subsequently naming 11 devotees to act "in the capacity of dikṣā guru".

c) However, the only time Śrīla Prabhupāda ever "named 11 of his senior men" in the "ensuing" days was on July 9th, 1977, where 11 "senior men" were named as rtviks. Thus, SRS is referring here to fact 3 mentioned above.

d) But this directive only states that those named would be acting in the capacity of making disciples for Śrīla Prabhupāda:

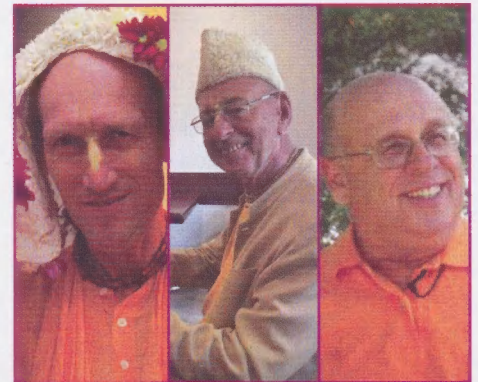
"Śrīla Prabhupada indicated that soon He would appoint some of His senior disciples to act as "rittik" – representative of the acarya, for the purpose of performing initiations, both first initiation and second initiation. His Divine Grace has so far given a list of eleven disciples who will act in that capacity [...] The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative."

(July 9th, 1977 letter, emphasis added)

It is therefore a clear fact that these persons are not being named to "act in the capacity of dikṣā guru", but that rather they are being named to keep Śrīla Prabhupāda as the dikṣā guru for ISKCON.

e) Thus, remarkably, it is claimed that the supposed order naming 11 dikṣā gurus was given as an order naming them as rtviks. So Śrīla Prabhupāda stating, **"When I order, 'you become guru,' he becomes regular guru"** actually means, according to this appointment theory faction: **"When I order 'you become rtvik,' he becomes regular guru"**

Hence, Śrīla Prabhupāda supposedly gave a "rtvik-dikṣā guru" order, and we can denote persons who believe in such a theory as being the "Rtvik-Dikṣā Guru" Faction.



Promoting the "11 gurus appointed" hoax
L-R: Bhakti Vikāsa, Śivarāma, Hridayānanda

Too ridiculous for even the GBC

The above "rtvik-dikṣā guru" theory was accepted by all of ISKCON's leadership until 2004, since the GBC stated in GBC Resolution 66, 1995, that their "final siddhānta" was given in the GBC paper *On My Order Understood*, which made similar claims to the above.

However, *The Final Order*, the IRM's foundational paper, had specifically defeated this "rtvik-dikṣā guru" theory, even referencing this GBC paper in its Introduction. Later on, even the GBC accepted that it was ridiculous to claim that when Śrīla Prabhupāda ordered rtviks he was actually ordering dikṣā gurus. Otherwise, one could simply claim Śrīla Prabhupāda ordered whatever one wanted regardless of what he actually ordered. The GBC was thus forced to pass a resolution admitting that:

"The paper "On My Order-Understood" contains assumptions and assertions that, in numerous places, do not match the available evidence from the statements of Śrīla Prabhupāda"

(GBC Resolution 409, 2004)

i.e. "when I order" dikṣā gurus does not mean "when I order rtviks!"

And thus the resolution continues:

"RESOLVED: "On My Order-Understood" is replaced as official GBC policy by the following statement. [...] Śrīla Prabhupāda said that his disciples would become "regular gurus" [...] the GBC concludes that Śrīla Prabhupāda intended his disciples to become "regular gurus" after he physically departed."

a) Śrīla Prabhupāda only ever used the term "regular guru" in the "when I order" statement from the May 28th, 1977 conversation which SRS quotes in the previous section. The GBC therefore claims that this "when I order" statement from Śrīla Prabhupāda referred to *all* of his disciples, and is thus only a general statement which means that he supposed-

Leaders into Two Factions

ly "intended" for all of his disciples to become *dikṣā* gurus ("regular gurus").

b) Thus, this understanding rejects the conclusions of the "*Ṛtvik-Dikṣā* Guru" Faction. This GBC resolution does not claim that the "when I order" statement from Śrīla Prabhupāda is referring specifically to the 11 individuals who were to soon be named as *ṛtviks*, or that it refers to them being named as *dikṣā* gurus via being named as *ṛtviks*.

"Can't Answer *Ṛtvik* Order" Faction

However, when we examine what exactly the GBC is replacing the "*ṛtvik-dikṣā* guru" theory with, their alternative "explanation" for Śrīla Prabhupāda's *ṛtvik* order proves to be no less ridiculous.

a) As just noted in the previous section, the GBC agrees with the IRM that the statement—

"When I order, 'You become guru,' he becomes regular guru. That's all. He becomes disciple of my disciple."

—is a general statement of principle rather than a *specific* order referring to those individuals mentioned in the earlier part of this May 28th, 1977 conversation, who would soon be appointed as *ṛtviks* as established by facts 1 and 2 given at the outset of this article.

b) This means that according to the GBC's new understanding:

i. The 11 individuals appointed as *ṛtviks* were not ordered to turn into *dikṣā* gurus on Śrīla Prabhupāda's physical departure, since no "*ṛtvik-dikṣā* guru" order, as the other faction proposes, was given.

ii. Nor is the GBC claiming that these *ṛtviks* should have automatically become *dikṣā* gurus on Śrīla Prabhupāda's physical departure just because he physically departed.

iii. Consequently, there was no authority for the 11 individuals to *instantly* stop acting as *ṛtviks* the moment Śrīla Prabhupāda physically departed, by turning into *dikṣā* gurus.

c) Hence, in principle this would mean the *ṛtviks* would continue as *ṛtviks* even after Śrīla Prabhupāda's physical departure, at least for some time, since this GBC resolution does not even attempt to challenge facts 1 and 2. But these facts mean that the *ṛtviks* were appointed to act "particularly" at that time when Śrīla Prabhupāda would be "no longer with us".

d) In essence, unlike the "*Ṛtvik-Dikṣā* Guru" Faction, the GBC's resolution just acts as if facts 1 to 3 given at the outset of this article do not even exist. Thus, the resolution does not even

attempt to offer a mechanism by which those appointed as *ṛtviks* were supposed to *stop* acting as *ṛtviks* on Śrīla Prabhupāda's physical departure. Instead, the GBC hopes that just giving a general statement that Śrīla Prabhupāda supposedly "intended" for all his disciples to become *dikṣā* gurus will suffice. But, as just shown, it does not suffice, because facts 1-3 still remain intact, and in principle the *ṛtvik* system was not magically terminated the *second* Śrīla Prabhupāda physically departed. Hence, in theory those appointed as *ṛtviks* would have to continue to act as such until they all supposedly somehow turned into *dikṣā* gurus. Therefore, since facts 1-3 and Śrīla Prabhupāda's *ṛtvik* order do not go away just because you do not address them, we can denote those who accept the theory given in this GBC resolution as the "Can't Answer *Ṛtvik* Order" Faction.

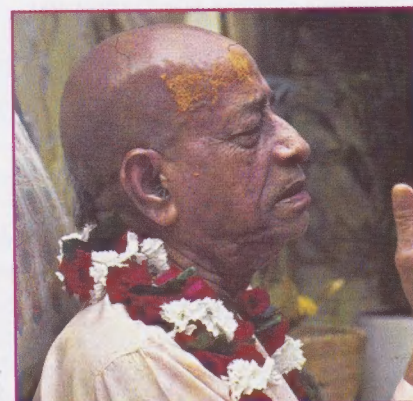
Ṛtvik system remains

The full GBC resolution states:

"Śrīla Prabhupāda consistently said that his disciples would themselves become spiritual masters (1). Guru, sādhu, and śāstra all support this standard way of continuing the disciplic succession. Śrīla Prabhupāda said that his disciples would become 'regular gurus' and that each of their disciples would thus be a 'disciple of my disciple.' (2) On the strength of our Vaiṣṇava tradition and the statements of Śrīla Prabhupāda (3), the GBC concludes that Śrīla Prabhupāda intended (4) his disciples to become 'regular gurus' after he physically departed."

We have added the numbers in brackets for ease of reference to the different parts of the resolution.

a) In regards to statement 1, Śrīla Prabhupāda never made those "consistent" statements with a proviso that his disciples first wait until he physically departs before acting as such spiritual masters. This proves that these statements were not referring to one becoming *dikṣā* guru, since Śrīla Prabhupāda prohibited his disciples from becoming *dikṣā* gurus in his physical presence. The handful of times Śrīla Prabhupāda did refer to his disciples acting as *dikṣā* gurus, he did so simply to *prevent* them from acting as *dikṣā* gurus by stating the condition that they could not do so in principle until after he had physically departed. But he never subsequently ordered them or anyone else to actually replace him as ISKCON's *dikṣā* guru since he ordered that he continue to remain ISKCON's *dikṣā* guru via facts 1-3 above.



Śrīla Prabhupāda:
Appointed *ṛtviks*, not *dikṣā* gurus

b) Statement (2) is a lie since Śrīla Prabhupāda only states this "would" be the case if "when I order". Consistent with pretending that facts 1-3 do not exist, the resolution also pretends that the words "when I order" spoken by Śrīla Prabhupāda do not exist—because Śrīla Prabhupāda never gave such a *dikṣā* guru order.

c) In statement (3) they refer again to the "statements of Śrīla Prabhupāda", but we have already addressed this in point (a), that such statements ordering *dikṣā* gurus do not exist.

d) In statement (4) the GBC is forced to say they "conclude" Śrīla Prabhupāda "intended", rather than simply state 'he ordered *dikṣā* gurus', because no such order exists. Whereas we can produce facts 1-3 above and state clearly this is what Śrīla Prabhupāda ordered.

In the previous section, we showed that according to the GBC's own statement they would have to accept that Śrīla Prabhupāda's *ṛtvik* system is not automatically terminated on his physical departure. Now, by analysing the rest of their statements, we have shown that actually they have to accept that the system is not to be terminated at all.

Conclusion

1) ISKCON's leaders cannot even agree with each other on how or why Śrīla Prabhupāda's *ṛtvik* system suddenly stopped on his physical departure, and therefore why should anyone else agree with them?!

2) Neither faction is actually able to produce an order from Śrīla Prabhupāda terminating his *ṛtvik* order. One faction engages in magical contradictory thinking and claims that an order for *ṛtviks* is the same as an order for *dikṣā* gurus. Whilst the other faction does not even offer a termination order. Thus, Śrīla Prabhupāda's *ṛtvik* order remains intact.

BTP Interactive

Supporting current-day ISKCON

This letter is from Joan DeLisio, from New York, USA, with our replies interspersed in colored text.

"Hare Kṛṣṇa, Prabhu,

I've been getting your magazine for a long time and have appreciated the well written words of wisdom; however, I have never been able to fully embrace any group that is firmly against ISKCON as many of us came to the path via ISKCON, we have friends who live in temples still, and we even like to visit on occasion. I'm not sure about IRM but there are some pockets of angry devotees who want to see the whole institution crumble and see any support of the institution as wrong, due to all the abuse of power that has occurred."

1) The IRM is short for ISKCON Revival Movement. Thus, we wish to see ISKCON revived to a state where it is following Śrīla Prabhupāda's instructions and Śrīla Prabhupāda is restored as its sole dikṣā guru. Please see our mission statement on page 2.

2) The current institution differs from the institution Śrīla Prabhupāda founded, with him having now been removed from his position as ISKCON's dikṣā guru and many other deviations taking place, as we document in every BTP issue. (See for example BTP 50, "ISKCON at 50: Not Śrīla Prabhupāda's ISKCON"). Thus, supporting the current institution would not be supporting Śrīla Prabhupāda's original institution. Śrīla Prabhupāda's instructions to associate with ISKCON referred to the movement he established, where he was the sole spiritual master and everyone was operating only under his instructions and authority.

"But what about the sincere devotees who serve within temples, and the fact that some people are still introduced to Kṛṣṇa at these temples? Some senior devotees have served there for decades, and would have a lot of distress if the temples had to close, as they only know temple life and do not have any other career. I DO understand the disgust and/or anger towards the institution, especially by those who were abused as children in schools there by "wolves in sheep's clothing". Many have suffered acutely after being disappointed by people who posed as gurus, and with temple leaders who only cared about raising money, etc. There are thousands of disturbing stories behind many of the devotees who left ISKCON after the disappearance of Śrīla Prabhupāda.

But the difficult question is, would Śrīla

Prabhupāda want to see his hard work collect dust and gradually fade, due to so many staying away and refusing to support temples in any way?"

3) As noted, the current temples are deviated, with all devotees and newcomers being funnelled toward initiation from the 80-odd GBC gurus, and thus led away from Śrīla Prabhupāda's lotus feet. The best way to help such persons is to share with them the truth about Śrīla Prabhupāda so that they may take to true devotional service.

4) Since the current temples do not support Śrīla Prabhupāda, but instead the deviated GBC, its unauthorised gurus, and various deviations, if we support them then we would also be supporting such deviation:

"the result of an action is equally shared by its doer, its director and its supporter."

(SB, 4.21.26)

Clearly one should not support disobedience to the guru, which is considered the most grievous offense:

"First offense is guror avajānā, defying the authority of guru. This is the first offense. [...] If one is disobeying the spiritual master [...] He cannot be śikṣā guru or anything else. He is finished, immediately."

(Śrīla Prabhupāda Lecture, 4/7/74)

Hence, it is better to avoid the spiritual damage to oneself which may result from supporting temples that are offending Śrīla Prabhupāda, even if not being able to associate with deviated temples may cause one some material distress.

"What about all of the Deities? It is sad to think of Them being neglected in the future."

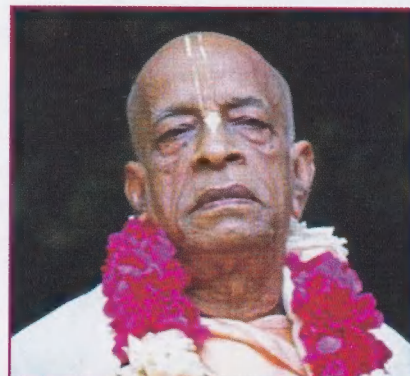
5) Unfortunately, ISKCON temples today have become commercial enterprises by which the residents can earn their livelihood. As GBC voted-in guru HH Jayādvaita Swami admitted:

"ISKCON has gone from being beyond Hinduism to being – very much Hindu! [...] congregational members are encouraged to send their donations and get the blessings of the Lord and their names on plaques."

(HH Jayādvaita Swami, ISKCON Studies Conference, 28/7/07)

And Śrīla Prabhupāda stated that temples operated for collecting money via Deity worship for persons to maintain themselves, leads to the pūjā (worship) going to hell:

"The pūjāris were given in Vṛndāvana the temple, and they made it a source of



Śrīla Prabhupāda: Kicked out of current-day ISKCON as its dikṣā guru

income. Just like the gosāis are doing. [...] Gradually their pūjā will go to hell. They'll gradually glide down how to maintain family by showing the Deity."

(Room Conversation, 17/7/77, all emphases in Interactive added)

Thus, the Deities are already being neglected due to deviations from Śrīla Prabhupāda's instructions.

"Many devotees have been banned by temple authorities just for standing for the truth. That may happen to any of us, maybe even to me after finally having courage to allow my name to be printed here! But what about those of us who are not yet banned?"

It seems it is better to go there to serve the Deity and Śrīla Prabhupāda however we can, and if we hear something "off" in a lecture, to respectfully defend the truth. Prabhu, I'm not sure of your outlook on this point, and I would like to know what you think."

6) One should not listen to classes from deviants, period:

"Śrīla Viśvanātha Cakravartī Thākura has warned that "Don't mix it with Vaiṣṇava who is not well trained up, well behaved." [...] "You should not hear." "Eh? What is the wrong there? The Kṛṣṇa-kathā is there." No, Kṛṣṇa-kathā is there just like milk is there, but if it is touched by the lips of a serpent, it is no more to be taken. It has become poison. So unless one is situated as pure Vaiṣṇava in his dealing, in his behavior, inside and outside, he should not become a preacher because it will not be effective; neither one should hear from such person."

(Śrīla Prabhupāda Lecture, 6/3/76)

Thus, the best way to serve and defend the truth is to directly warn everyone about the realities regarding present-day ISKCON so that they are not misled, and instead can engage in true devotional service.

BTP Interactive (continued)

Roots of deviation

"Hare Krishna, Krishnakant Prabhu,
All Glories to Śrīla Prabhupāda. All Glories
to your service.

I disagree with you about the roots of deviation. To me, it starts and ends simply by disobeying the orders of the Spiritual Master and, therefore, there cannot be a Higher Taste in Kṛṣṇa Consciousness leading slowly to unlimited offenses and therefore, this GBC of current ISKCON, will remain not just neophyte but will only be a show bottle of spiritualism like the majority of the Hindus in general. Therefore, continuing on the path of repeated birth and death for many, many lifetimes as stated in *Bhagavad-gītā*.

For me the most outrageous deviation is the disregarding of *Harināma* on a daily basis, especially in Australia where fund raising with the Hindus in any deviant way is the most important.

Your humble servant,"

- Ananta-śeṣa Dāsa, New South Wales, Australia

Editor replies:

Since you have simply repeated what BTP basically states every issue regarding how there is deviation going on in ISKCON, it is not clear exactly what it is you are disagreeing with. In last issue's Editorial, entitled "Roots of Deviation", we simply added how such deviation itself is preceded by *further* disobedience, usually in an attempt to try to rationalise and justify such deviation, and we even gave examples of this.

Authorisation v. quantity

"Śrīla Prabhupāda states:

"Caitanya Mahāprabhu has warned therefore that, "Don't make many disciples." There is risk. But for preaching work a devotee takes the risk."

(Morning Walk, Melbourne, Australia, 1974)

Now, ISKCON "gurus" could use this argument to justify their position of being "gurus". In other words, they could say, "See? Śrīla Prabhupāda, has said this—that don't make **many** disciples." In other words, they could say that they can still make disciples but as long as it's not **many**! "Many" being the operative word here.

I am fully aware of the July 9th letter wherein Śrīla Prabhupāda specifically did not give such an order, but they could use the above argument to, like I said, justify their position.

Why would Śrīla Prabhupāda even say such a thing knowing well that he, being *trikāla-jñā*, (knowing past, present and future) knew that his disciples were not fit to become gurus? Would that not give them more ammunition to become gurus?"

- Raju Surti, Birmingham, UK

Editor replies:

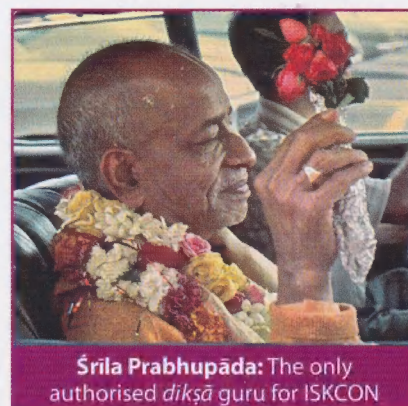
1) Śrīla Prabhupāda actually states the opposite: he states that although there is a warning from Caitanya Mahāprabhu to not take many disciples since there is a risk in doing this, the preacher actually **takes** such a risk, and thus takes many disciples. Hence, the current GBC ISKCON gurus cannot use this statement from Śrīla Prabhupāda to claim he is stating do not take many disciples. Also, Śrīla Prabhupāda is obviously here referring to himself, since he was the only preacher in ISKCON at that time who was actually taking many disciples.

2) Even if Śrīla Prabhupāda was making such a statement, it still would not justify the position of the current GBC ISKCON gurus. Because the statement in question does not authorise them to become successor *dikṣā* gurus to Śrīla Prabhupāda. The statement only refers to the number of disciples that an authorised *dikṣā* guru will take. Therefore, before the GBC gurus try to justify the **number** of disciples they are taking, they first need to justify that they are actually successor *dikṣā* gurus to Śrīla Prabhupāda who should be taking disciples at all, whether many or not. Since they have no such authorisation for taking any disciples, the issue of them justifying the **quantity** of disciples they are taking does not even arise!

3) Hence, Śrīla Prabhupāda is not providing any "ammunition" to unauthorised usurper gurus which they could use to prove they were actually authorised to take Śrīla Prabhupāda's position as the *dikṣā* guru of ISKCON.

Pleasing Śrīla Prabhupāda

"I have seen many sincere devotees reading Śrīla Prabhupāda's books, distributing books. Even though they are initiated by GBC-appointed gurus, will not these sincere devotees go back to Godhead? They are distributing Śrīla Prabhupāda's books, which is pleasing him. Bhakti Vikāsa Mahārāja even though he is a GBC-appointed guru, he is also pleasing Śrīla Prabhupāda by setting up farm communities, *gurukula* and *varnashram*. Śrīla Prabhupāda insisted majorly on farm communities, *gurukula*



Śrīla Prabhupāda: The only authorised *dikṣā* guru for ISKCON

and *varnashram* before his physical departure. But, on the contrary, Prabhupādanuga devotees following *Ṛtvikism* have not done anything about farm communities, *gurukula* and *varnashram*... How is it so? I have not taken initiation because of this overall situation. Please help me understand.

Thank you.

Your servant,"

- Neelkanth Benade, Pune, India

Editor replies:

1) You state in conclusion that:

"I have not taken initiation because of this overall situation. Please help me understand."

However, in regards to the matter of initiation, the only thing you need to "understand" are the following facts a) and b).

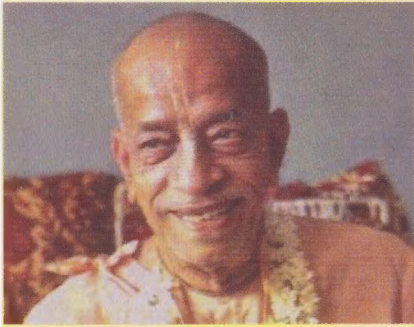
a) Śrīla Prabhupāda established himself as ISKCON's *Ācārya* and *dikṣā* guru for as long as ISKCON exists.

b) He never authorised the GBC to make successor gurus such as HH Bhakti Vikāsa Swami ("BVKS").

Hence, unless you can disprove the above facts, then if you are actually interested in what "pleases" Śrīla Prabhupāda, you would not even **consider** taking initiation from BVKS or anyone else, as they are not authorised by Śrīla Prabhupāda to take his position. If you make a vow to never take initiation from any GBC guru, then it will be clear that you are actually interested in what "pleases" Śrīla Prabhupāda. If you refuse to make such a vow, then it will be clear your questions about what is "pleasing" to Śrīla Prabhupāda are not serious, because the one thing that we know for certain does not please Śrīla Prabhupāda, and hence does not even require you to ask any "questions" about, you refuse to act on.

2) Thus, whether or not BVKS has established more "projects" than those who claim to be "Prabhupādanugas", cannot change facts a) and b), and therefore such considerations are

BTP Interactive (continued)



Śrīla Prabhupāda: You cannot please him by replacing him as guru

irrelevant. Indeed, nothing can ever change facts a) and b) as they are historical orders Śrīla Prabhupāda gave and did not give, and you cannot change Śrīla Prabhupāda's orders. Trying to change Śrīla Prabhupāda's orders by discussing the failings of someone who may put these orders forward is a logical fallacy known as *argumentum ad hominem*. GBC gurus, having no evidence to back their usurpation of Śrīla Prabhupāda's position, often engage in such a fallacy to divert attention from the fact that they are not authorised. Hence, even if all the claims you put forward above were correct, they have no relevance to whether or not you should take initiation from an unauthorised ISKCON guru.

3) However, if we examine your claims regarding BVKS's "projects" we will find they are not actually correct.

a) BVKS himself states:

"So Śrīla Prabhupāda always said about varṇāśrama that the first thing is to get the brāhmaṇa order, then the others can follow, because if the head is not in order, even if you have healthy body, if the head is not in order then the whole functioning becomes useless or disarranged. So still the need is there to get the head in order because – I have given some examples and I'll give some more – the best is yet to come in this lecture – of how things are not philosophically in order in our movement. [...] We're still at the stage of needing to get the brāhmaṇa order in proper shape."

(BVKS, Lectures 24/8/11, 10/10/11)

So, according to BVKS himself, it is not possible to have varṇāśrama unless there are qualified brāhmaṇas. If he was a qualified brāhmaṇa he would not masquerade as being a successor to Śrīla Prabhupāda when he is no such thing. Nor would he not be able to grasp even elementary philosophical principles. The evidence for this is documented here:

www.iskconirm.com/BVKS-index

b) Śrīla Prabhupāda states:
"because everything in the gurukula or in the temple, it is for the interest of the guru."

(Lecture, 16/4/76)

Hence, you cannot establish a gurukula without at least knowing *who* the guru is – otherwise how can you do anything for *his* interest? And, as we have shown above, BVKS does not know that the guru is Śrīla Prabhupāda. Rather, in his deluded condition he thinks it is himself!

c) Similarly, there are non-devotees who have established farm communities with cow protection due to beliefs in self-sufficiency and alternative living. But they are not dedicated to, nor have, Śrīla Prabhupāda in the centre as the guru. Nor do any of BVKS's projects. Rather, they have him as the guru. But Śrīla Prabhupāda never authorised projects where someone else was to be in the centre as the guru for the project.

d) In addition, there are devotees who accept Śrīla Prabhupāda as the guru who have established the projects you speak of.

4) In regards to book distribution please note the following.

a) You have lauded those who distribute Śrīla Prabhupāda's books, seeing such an activity as being worthy on its own of taking one back to Godhead.

b) However, you have also lauded BVKS and his "projects". One of his main projects is to write books to rival those of Śrīla Prabhupāda. He boasts:

"But my heart is burning with the desire to produce more books. It may sound puffed-up, but I feel they will be important contributions to the ongoing *respiritualization of human society*."

However, in the Preface to his wonderful *magnum opus*, a multi-volume English translation of and commentary on the *Śrīmad-Bhāgavatam*, Śrīla Prabhupāda wrote:

"*Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the *respiritualization of the entire human society*."

(SB, Preface)

Thus, BVKS is speaking of his books as though they are on a par with Śrīla Prabhupāda's – stating that they are also "important contributions to the ongoing *respiritualization of human society*". He also boasts that he has written "several books" and that "members of the public have expressed apprecia-

tion of my writing", and that he actively seeks "distributors for my books in different parts of the world." (Quotes above taken from BVKS's website). Since he further boasted 9 years ago that he had "over one million" (24/11/11) of his books in print, this means that today many, many more of his books will have been printed and distributed.

c) Yet, your two points above are in direct contradiction with each other. If you believe the distribution of Śrīla Prabhupāda's books is such a most important activity then you would completely condemn BVKS. Because his engaging devotees to distribute *his* books *diverts* them *away* from distributing Śrīla Prabhupāda's books, as their time is a finite resource. But you do not condemn him but laud him.

Kali-yuga and beyond

"Hare Kṛṣṇa, KK,

I've been reading BTP for many years and your other literary works and you are pure genius! Thank you, Kṛṣṇa. I am no maven but I am a bogus hoaxer buster!

The question I have is what happens to the succession if there is no appointment? Is that why Prabhupāda is the current guru for the next ten thousand years? Then who makes the appointment after the millennia during the depths of the Kali-yuga?

Are all initiating / *diksha* / *ācārya* gurus appointed?

Following the Kali-yuga Kṛṣṇa will dispatch more *Shaktyavesh Avatars* in perpetuity, no?

Would this also mean the *paramparā* stops?

Thanks heaps. Really don't know where this world would be without an endowed authority such as yourself.

Thank you."

- Miles Greenberg, Hawaii, USA

Editor replies:

In regards to your questions:

1) Yes, you are correct – Śrīla Prabhupāda is the sole *Ācārya*, and hence *dikṣā* guru, for ISKCON's existence, and thus the issue of appointing a successor does not even arise.

2) This movement will only last for 10,000 years, and after that there will be nothing but chaos:

"It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become *mlecchas* and *yavanas*." (Cc., *Antya-līlā*, 3.50, purport)

BTP Interactive (continued)

Allen Ginsberg: "400,000 years. Will people be still chanting Hare Kṛṣṇa in 400,000..."

Śrīla Prabhupāda: "No. Hare Kṛṣṇa will be finished within ten thousand years. There will be no more Hare Kṛṣṇa."

Allen Ginsberg: "Ah. So what will be left?"

Śrīla Prabhupāda: "Nothing."

(Conversation, 13/5/69)

Thus, as far as this Kṛṣṇa consciousness movement is concerned, this movement will not in any case exist after the end of the golden age in approximately 9,500 years time.

3) Śrīla Prabhupāda does not state exactly how spirituality will continue for the rest of Kali-yuga after the end of the Kṛṣṇa consciousness movement, but we do know there will be devotees existing right at the end of Kali-yuga; and that when this Kali-yuga ends the cycle will once again begin with the most spiritual age, Satya-yuga, which will be completely spiritually surcharged:

"The cycle of Satya is characterized by virtue, wisdom and religion, there being practically no ignorance and vice, and the yuga lasts 1,728,000 years. [...] Kali-yuga (the yuga we have now been experiencing over the past 5,000 years) [...] at the termination of the yuga the Supreme Lord Himself appears as the Kalki avatara, vanquish the demons, saves His devotees, and commences another Satya-yuga. Then the process is set rolling again."

(Bg., 8.17, purport)

And thus, things will continue...

Nonsense Corner

This is a column in which we answer articles or statements which have been forwarded to us by our readers for rebutting. Below are some statements attacking the IRM's position which were circulated on social media, and our response to the statements is interspersed in coloured text below.

"Śrīla Prabhupāda did not introduce any *ritvik* system for implementation after he left the planet."

1) It is a fact that Śrīla Prabhupāda introduced a *ritvik* system for implementation in ISKCON. This was introduced on July 9th, 1977. Therefore, the issue of Śrīla Prabhupāda leaving the planet is not relevant since the directive does not state it was introduced for Śrīla Prabhupāda's physical presence. Hence, the system needs to be applied in ISKCON.

2) Nor can one argue that any order giv-

en by Śrīla Prabhupāda for ISKCON must automatically cease to apply in ISKCON as soon as Śrīla Prabhupāda departs, unless the order specifically states it is for after Śrīla Prabhupāda "left the planet". Otherwise virtually any order Śrīla Prabhupāda gave would cease to apply as soon as he physically departed. Hence, then ISKCON itself would come to a halt, as there would be no orders that would be applicable for how it should continue to function.

"That is a lie that is promoted by the so-called *ritviks*. And many people have been propagandized into accepting this nonsense."

As we saw above, that Śrīla Prabhupāda ordered a *ritvik* system for ISKCON is the truth, not a lie, as anyone who just reads the July 9th, 1977, directive will see. Hence, many people accept this fact because they have developed the power to "read", and not because of being "propagandized".

"You need to become more informed on this subject."

This is so true, starting with the person who made these ignorant comments.

"One of their failings is—who ordered these present *ritvik* priests to their position. No one that's who. Certainly not Śrīla Prabhupāda."

This is not disputed. But that does not, and cannot, change the fact that Śrīla Prabhupāda *did* order a *ritvik* system for ISKCON, as explained above.

"The more you think about the implications of the *ritvik* agenda the more it looks foolish and untenable. Śrīla Prabhupāda is already the spiritual master, but taking *diksha*, not *ritvik diksha*, is a necessary part of the Krishna Conscious program."

1) There is no such thing as "*ritvik diksha*". In the July 9th, 1977 directive it states that:

"The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad"

This is called "taking *diksha*" from Śrīla Prabhupāda.

Hence, the only thing which is "foolish" is nonsensical arguments such as these.

2) Yes, Śrīla Prabhupāda is already the spiritual master because he fulfils, in ISKCON, the following functions—

giving "**the pure knowledge of spiritual consciousness**" and "**transcendental knowledge by which he becomes freed from all material contamination**"

—via the knowledge contained in his



Śrīla Prabhupāda: Ordered a *ritvik* system, keeping him as *dikṣā* guru

books, lectures and other orders. The parts in speech marks above refer to *dikṣā*, as stated in Cc., *Madhya-līlā*, 9.61 and 4.111. Therefore, Śrīla Prabhupāda is the *dikṣā* guru. And the person who simply directs you to get this knowledge from Śrīla Prabhupāda, the GBC guru, is not giving it to you—that would still be Śrīla Prabhupāda—and thus the GBC guru is not the *dikṣā* guru.

"If you are sincere then in time Krishna will provide everything. But people are so very impatient and take Krishna Consciousness in a cheap manner, like it is a type of fashion or trend."

Yes, like taking any GBC voted-in person to be an "as good as God" *dikṣā* guru, simply because he tells you to read Śrīla Prabhupāda's books. This does appear to be a type of fashion or trend in ISKCON, whereby the holy position of *dikṣā* guru has been taken in a cheap manner.

"If one studies the teachings of Śrīla Prabhupāda very diligently and carefully everything will be understood and one's path back to Godhead will become clear. Hare Krishna."

Yes, and we have presented some of these teachings diligently and carefully above. It's just a shame that he who presented these ignorant and nonsensical arguments did not do the same.

Appreciation

"Thank you for sending me your transcendental magazine. As always "ever fresh" and gives revelation and feel blessed. Except from the books and writings by His Divine Grace Śrīla Prabhupāda, this issue, BTP 66 was the most intelligently I ever have read anywhere.

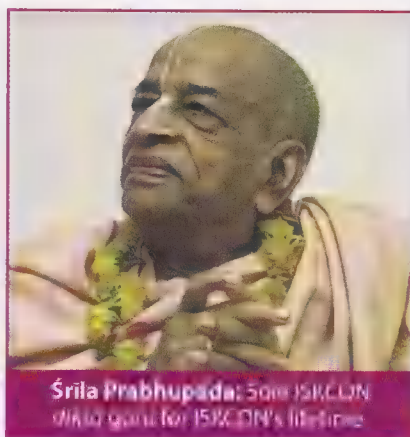
Your mission is a success.

Y. S.,"

- Śambhu Dāsa, Emmaboda, Sweden

"Thank you for BTP! May the continuing honest, respectful, intelligent dialogue result

BTP Interactive (continued)



in a more informed choice regarding – at the very least – *ṛtvik*, giving *dikṣā* and receiving disciples."

- **Joe Swick III, Utah, USA**

"Hare Krishna, Krishnakant Prabhu, I received *BTP* a few days ago. Very good reading. Thank you."

- **Richard House, Oklahoma, USA**

"This morning, the post office gives us our new *BTP*... it is always a great pleasure! You are always doing a great service. Our best regards to Śrīla Prabhupāda and all his real followers. Hare Kṛṣṇa! Thank you very much!"

- **Sylvie and Jackson Priso, Anjou, France**

"Great service towards Śrīla Prabhupāda. Please send me a copy of *The Unauthorised Cantos*. Thank you so much, Prabhu. Haribol, Gaurāṅga."

- **Vinesh Ragunanan, Pietermaritzburg, South Africa**

"Great news. I have just received the latest issue of *Back To Prabhupāda*. I thought they had forgotten about me. Before any of you cry "How could you" or "You're a disgrace", remember this. I like to hear both sides of the story before I make judgment. I am not an illiterate peasant who swallows anything. You can subscribe to it here: www.iskconirm.com"

- **Christopher Grimmette, Slough, UK**

"Cool magazine... I receive it a few times a year!"

- **Nick Sant Nicola, Florida, USA**

"I was so happy to have this wonderful magazine to read.

Thank you so much for the long and detailed clarification of my understanding of Śrīla Prabhupāda's views on initiation and discipleship. [Ed – see letter exchange titled "True initiation" in *Interactive* of the last issue].

I'm sure many readers will find the references helpful for themselves too."

- **Elizabeth Wittig, Watford, UK**

"I didn't realize that you published so many books. Basically I was referred to you by John Joseph in New York (Jayānanda Dāsa). He was informing me about the deviation of ISKCON from the teachings of Śrīla Prabhupāda, some of which I knew. However, he completely surprised me when I asked for his opinion about the Bhakti Centre and Radhanath Swami. He advised me to go to your website and request a book which would educate me fully.

I have just received the package of literature you have so generously sent. There is much for me to study. Thank you so much, I greatly appreciate your kindness.

Hare Krishna."

- **Raymond Gregan, New Jersey, USA**

"I like every page of the *BTP* magazine."

- **Ganapathy Hedge, Sirsi, India**

"Thanks for posting free magazine *Back To Prabhupāda* to Slovenia for a hopeless sinner like me."

- **Borat Lukas, Maribor, Slovenia**

"Many thanks for your support. Keep up the good work. Hare Krishna."

- **Mangal Anand Sarasvati, Bristol, UK**

"Excellent! You run circles around everyone using the Prabhupāda-Only Paradigm. I admire your perspective and capacity."

- **Mahātmā Dāsa, Los Angeles, USA**

"Please send copies of the book, *The Final Order*. Let's make *bhakti-yoga* great again!"

- **Erico Viglione, Calgary, Canada**

"I want Śrīla Prabhupāda's original books back and to see Śrīla Prabhupāda's position in ISKCON reestablished."

- **Jack Prasad, Suva, Fiji**

"I ordered your wonderful magazine *Back To Prabhupāda*. I am very grateful for the work you are doing, thank you very much.

Most sincerely,"

- **Bhakta Dirk Hacker, Kathmandu, Nepal**

"I am enjoying the magazine, and it's very enlightening and I am sharing them with my local temple this Sunday. They are a great group of people and I don't want them to be led astray. I put my initiation off after learning more from the magazine and your website. Thank you for making me think about it and I will definitely need to switch my current *Gītā* out for the older version."

- **Devin Irish, Indiana, USA**

"Thank you so much for your vital service to Śrīla Prabhupāda and the worldwide Hare Krishna Movement. Your *BTP* publication acts as a lifeline to me, as I am completely isolated

and bereft of the association of bona fide devotees due to the heinous bogus guru usurping of Śrīla Prabhupāda's glorious ISKCON movement.

Hare Krishna."

- **K. Bertenshaw, Wiltshire, UK**

"I do appreciate your effort and devotion to your cause."

- **Daniel Honrade, Jr., Laguna, Philippines**

"Hare Krishna. All glories to Śrīla Prabhupāda! Please accept my humble obeisances.

I'm looking to hook up with Prabhupāda disciples who have a fighting spirit to discuss real action (when the time is right) concerning the re-establishment of A.C. Bhaktivedanta Swami Prabhupāda as the SOLE *dikṣā* guru in ISKCON, for now and forever... I would like to offer my humble obeisances to all the great souls who have and continue to fight for our beloved Gurudeva. Much love and respect. Haribol.

Your servant,"

- **Janmahara Dāsa, Montreal, Canada**

"Hare Krishna, Prabhu,

I am a temple devotee. I am very happy to read the info you give in your website (www.iskconirm.com) about the guru hoax in ISKCON camp. Please send me the *BTP* and a copy of *The Final Order*, I would love to read it."

- **Dharma Putra Dāsa, Haryana, India**

"I like the way each article built upon the one before, showing how each deviation gives rise to another, all springing from the original guru deviation. Hare Kṛṣṇa."

- **Sean Redpath, Johannesburg, South Africa**

"All glories to your valuable service. Thank you. Hare Krishna, Prabhu."

- **Rajasekhar Reddy, Māyāpur, India**

"I thank you for all work done for me.

Hare Krishna.

Śrīla Prabhupāda *ki jay!*"

- **Ānanda Vrindavana Devī Dāsī, Lucca, Italy**

"Good for spiritual awakening to open my mind."

- **G. Lee, Selangor, Malaysia**

"I require copies in Hindi language to create awareness about this truth."

- **Goverdhan Dāsa, Dharwad, India**

"You are doing great service to Śrīla Prabhupāda's philosophy."

- **P.V.S.N Raju, Vizianagaram, India**

"Thank you for your scholarly approach to understanding what Prabhupāda said and how to interpret that in a logical way. Peace."

- **Pavitra Dāsa, West Virginia, USA**

Quotes, Notes & News (QNN)

ISKCON Guru Attacks Śrīla Prabhupāda's Books

In a podcast dated 10/6/20, GBC voted-in guru **HH Bhaktimārga Swami ("BMS")** has continued ISKCON's trend of minimising Śrīla Prabhupāda's books, taking things to new depths of offense. All emphases in QNN added.

1) He states Śrīla Prabhupāda's books are "embarrassing":

"they should consider, you know, the language adjustments, [...] anybody who's writing for a contemporary audience must look at those principles [...] otherwise it will be embarrassing to present books in such a way that are kind of outdated, language-wise."

2) He states Śrīla Prabhupāda's books contain "dirty words":

"we say no 'illicit sex', and I think a better terminology there would be no 'casual sex'. [...] 'Preach' is just like to me, I just want to block my ears, [...] talk about irrelevance [...] I mean somebody's just have to sit down in a back room and figure out what are the dirty words in ISKCON that we use [...] you could open almost any page and find something"

BMS also described Śrīla Prabhupāda's word choice as:

"crass or harsh".

3) BMS continues his assault by saying that Śrīla Prabhupāda's books require so much alteration that it actually becomes "translation":

"I do think that the translation is important and I think that if we want to be relevant to the world [...] we have to look at words that are going to be dear to people's hearts."

Thus, BMS criticises and suggests changes to Śrīla Prabhupāda's words on the basis of making them more appealing to the public.

1) However, Śrīla Prabhupāda was against this mentality of pandering to the public:

"**I am not much fond of the idea of changing things to accommodate the public – better to change the public to accommodate us. Therefore I suggest wherever there is Sanskrit used there should also be English spelling in brackets. In this way, the public will become accustomed to Sanskrit language so that in future we may use only Sanskrit and they will understand.**"

(Śrīla Prabhupāda Letter, 28/12/71)

2) Śrīla Prabhupāda predicted that his words would inspire "ecstasy" in people's hearts and are ever fresh:

"**Please continue to read the literature very attentively. Try to understand very soberly and you will feel ecstasy undoubtedly.**"

(Śrīla Prabhupāda Letter, 7/12/69)

"**We read the scriptures again and again and it is still fresh. When there is time I go on reading my own books.**"

(Śrīla Prabhupāda Letter, 1/10/74)

It is bad enough that BMS has occupied Śrīla Prabhupāda's position as *dikṣā* guru, which itself has blocked people from accessing the genuine path of Krishna Consciousness via Śrīla Prabhupāda, yet he also insists on assaulting Śrīla Prabhupāda's books – the gateway to accepting Śrīla Prabhupāda as one's spiritual master directly. As shown, such criticism is entirely unnecessary as Śrīla Prabhupāda's books are transcendental. Indeed, they are written by the Lord Himself:

"**That is not my explanation, that is Kṛṣṇa's explanation. I cannot explain now. That moment I could explain. That means Kṛṣṇa's... I can understand that, that the description is very nicely given. Although it is my writing, but I know it is not my writing. It is Kṛṣṇa's writing.**"

(Śrīla Prabhupāda, Room Conversation, 4/9/76)

Śrīla Prabhupāda is the Current Link

1) In *BTP* 49 and 50, we analysed *The Guru & Disciple Book*, authored by GBC voted-in guru **HG Kripamoya Dāsa ("KMD")**, and showed how KMD demonstrated that Śrīla Prabhupāda only set up a '*ṛtvik*' (representative) system of initiation, and further that KMD himself destroyed the fundamental pillars on which the current ISKCON guru system is based! Now in a supplement to this book, titled *The Guru & Disciple Q&A Book*, KMD further confirms that Śrīla Prabhupāda is the current link to the disciplic succession, and thus the *dikṣā* guru for ISKCON.

2) KMD writes in his latest book mentioned above that in regards to the chain of disciplic succession of bona fide gurus:

"It is not exactly a chain of physical bodies, more a chain of realised knowledge. Just as a river sometimes flows underground, only to reappear miles away, so the flow of gurus periodically disappears, only to reappear years later. We are concerned with the clarity and purity of teachings, not only the connectivity of the mantra-giving."

Thus, KMD states that the disciplic succession depends on the transmission of realised knowledge, which itself does not depend on physical bodies.

3) Two undisputed facts are that:

a) The current link in the disciplic succession is the one from whom one receives realised spiritual knowledge and takes initiation:

"**the message of Śrīmad-Bhāgavatam is coming down by disciplic succession, and in order to receive the real message of Śrīmad-Bhāgavatam one should approach the current link, or spiritual master in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession...**" (SB, 2.9.7, purport)

b) Śrīla Prabhupāda acted as that current link to the disciplic succession for ISKCON at least until 1977.

4) Hence, according to KMD's latest admission, Śrīla Prabhupāda continues as this current link for ISKCON, if he continues to transmit realised knowledge in the chain of disciplic succession. And it is not disputed that Śrīla Prabhupāda continues to transmit this realised knowledge in the chain of disciplic succession today in ISKCON in exactly the same way as he did in 1977:

"b. Śrīla Prabhupāda's instructions are the essential teachings for every ISKCON devotee.

c. Śrīla Prabhupāda's books are the embodiment of his teachings and should be accepted as the standard by all future generations of ISKCON." (GBC Resolution 35, 1994)

5) Therefore, according to KMD, this would mean that Śrīla Prabhupāda's physical disappearance did not lead to him no longer being the current link, since he continued to act as the link in the disciplic succession which transmitted realised knowledge, and thus the "chain" remained intact, because the "clarity and purity" of Śrīla Prabhupāda's teachings remained intact.

6) What KMD has stated here is already basic knowledge for *BTP* readers since they have studied Śrīla Prabhupāda's teachings, such as:

"**So although a physical body is not present, the vibration should be accepted as the presence of the spiritual master, vibration. What we have heard from the spiritual master, that is living.**" (Śrīla Prabhupāda Lecture, 13/1/69)

But it is good to note that ISKCON leaders are finally understanding that the spiritual master is *spiritual* rather than physical.

No Change for Śrīla Prabhubhāda in ISKCON

Below we shall see ISKCON leaders attesting to how Śrīla Prabhubhāda's position and availability in ISKCON remain unchanged. All emphases added.

Presence unchanged

"the reality is Prabhubhāda and Krishna, and they're still here, just like they always were. [...] Prabhubhāda once wrote [...] 'you're not seeing the actual form of the guru. The guru is not an external form.' [...] you are not seeing the real movements of the guru.'"

(Hridayānanda Dāsa Goswami ("HD") talk, 7/8/20)

ISKCON guru HD makes it clear that Śrīla Prabhubhāda's physical disappearance is completely irrelevant. Rather, he is present in exactly the same way as he was present even when he was physically present. HD therefore adds that –

"I mean nothing serious has changed, the external form is not there but Prabhubhāda is there [...] I'm going to serve Prabhubhāda, because he is present"

– again emphasising the message of "no change" in regards to Śrīla Prabhubhāda's actual presence, even though he may not be present physically. HD is thus making the very important point that Śrīla Prabhubhāda's spiritual presence is not impacted by his lack of physical presence, and the latter is of no relevance in terms of anyone in ISKCON being able to interact with and serve Śrīla Prabhubhāda in the same way as when he was physically present.

Availability not changed

GBC member **Anuttamā Dāsa** has gone even further and stated in an interview published on 17/10/20:

1) We can listen better to Śrīla Prabhubhāda now:

"anybody can go back and listen to those same lectures the same way I was able to listen to those lectures. They can probably listen to them better than we did because I can remember sitting in a very crowded room and looking around and you know half the people were struggling to stay awake, even though Śrīla Prabhubhāda was right there".

2) There's more opportunity for Śrīla Prabhubhāda's association now:

"there's more opportunity for you to have Prabhubhāda's association than there was for us. Because even, let's say I was a devotee in the early days [...] Prabhubhāda would come through once in a while and you could hear stories, but

there were no, the lectures weren't all recorded and distributed everywhere in the world as they are now, the videos hadn't been resourced as they have now [...] So you have a better chance of really going deep and studying Prabhubhāda [...] the opportunity to associate with Prabhubhāda is really, it's increasing, it's not decreasing. It's increasing."

Thus, there is no change to Śrīla Prabhubhāda's availability, accessibility and association now, even though he may not be physically present (if anything, it has only increased!).

Position unchanged

"immanent in the life of each and every ISKCON devotee – a perpetual, indwelling active guiding and directing presence. He is thus the soul of ISKCON. As such, Śrīla Prabhubhāda himself continues to act effectively in this world so long as ISKCON continues as the coherent expression and unified instrument of his will. In this way Śrīla Prabhubhāda remains the soul of ISKCON, and ISKCON his body."

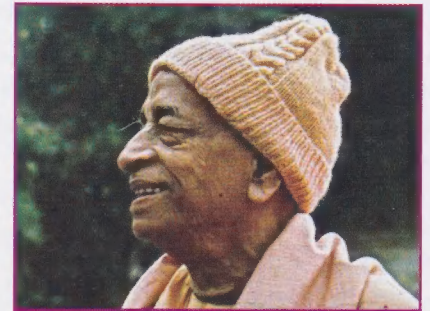
(Śrīla Prabhubhāda: *The Founder-Ācārya of ISKCON*, p. 47)

The above statement comes from a document issued by the GBC, which they called a "foundational document" for ISKCON. The statement makes clear that Śrīla Prabhubhāda will continue to act in ISKCON always in the same way. Thus, his position in ISKCON, as its soul, acting fully in the life of every ISKCON devotee, will never change.

No change position

The IRM has a position paper titled *The No Change in ISKCON Paradigm (NCIP)*, published by Columbia University Press, (and available here: www.iskconirm.com/NCIP), which states ISKCON was meant to run unchanged from how it was run when Śrīla Prabhubhāda was physically present. It was a presentation made to the GBC in 1999 based on this NCIP paper that caused the GBC to immediately issue a resolution in which they again rejected Śrīla Prabhubhāda's position as ISKCON's *dikṣā* guru, which they said was being proposed: "under the name of 'tradition' and 'no change'" (GBC Resolution, 303, 1999).

Yet, the above ISKCON leader statements echo the same "no change" position, and if Śrīla Prabhubhāda's accessibility, function and position in ISKCON remain unchanged, then so of course does his position as ISKCON's *dikṣā* guru.



Śrīla Prabhubhāda: *Dikṣā* guru position same now as during physical presence

Spiritually authorised

1) Since Śrīla Prabhubhāda is always present in ISKCON in the same way, then there obviously is no spiritual reason why Śrīla Prabhubhāda cannot remain ISKCON's *dikṣā* guru. Especially since ISKCON leaders preach that not only did nothing change on Śrīla Prabhubhāda's departure, but we are actually now better situated to connect to him. And Śrīla Prabhubhāda teaches that the process of *dikṣā* depends on receiving knowledge rather than the physical presence of the *dikṣā* guru:

"This is the purpose of *dikṣā*, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness."

(Cc., *Madhya-līlā*, 9.61, purport)

Thus, one cannot argue that Śrīla Prabhubhāda physically disappearing means he cannot possibly be ISKCON's *dikṣā* guru, or that he can only be the *śikṣā* guru.

2) It is argued that even Rūpa Goswami is "spiritually present", but this does not mean that he can be our *dikṣā* guru, because that would mean "jumping over". Yes, this is correct, but that is because we would be jumping over Śrīla Prabhubhāda, who is the current link in the disciplic succession! Śrīla Prabhubhāda acted as the current link for ISKCON in 1977, and it has been admitted that Śrīla Prabhubhāda's spiritual position, part of which is being the current link in the disciplic succession, has not changed since his physical disappearance. Thus, his position as the current link also does not change.

Conclusion

1) ISKCON's leaders continue to insist that Śrīla Prabhubhāda is fully available to everyone in ISKCON in the same way as he was when he was physically present.

2) Thus, Śrīla Prabhubhāda is also available to everyone in ISKCON as the *dikṣā* guru just as he was when he was physically present.

ISKCON GBC Guru Condemns Guru System

In the BTP 64 article "The GBC's 10 Contradictory Guru Systems" we described the numerous flip-flopping guru systems the GBC has tried implementing over the years, including three iterations involving female *dikṣā* gurus ("FDG"). Former GBC member and GBC voted-in guru **HH Śivarāma Swami ("SRS")** condemns the latest FDG guru system, but in doing so he also ends up condemning his own position as a GBC guru! All quotes in shaded boxes are taken from a video talk published by SRS on 14/10/20, with all emphases added.

Faulty and deviant system

SRS states that the latest FDG system is faulty and has resulted in the GBC directly disobeying Śrīla Prabhupāda:

"it's my duty to comment on what I'm convinced of is a faulty decision that has many unseen consequences, and let's say it's a distraction from what Śrīla Prabhupāda wants."

Indeed, SRS considers the GBC's decision-making so bad that he even calls for them to flip-flop yet again and reverse the decision:

"I would suggest reversing the decision. Whether that happens or not, Hare Kṛṣṇa. But at least I would suggest a moratorium until ISKCON leadership is more mature to make such a decision."

He states that ISKCON's leadership is not "mature" enough to make a decision on whether to make females *dikṣā* gurus. Yet ISKCON's leadership decided to make SRS a guru *33* years ago:

"82. That the following devotees are authorized by the GBC Body to initiate disciple. Bhakti Caru Swami, Kavicandra Swami, Trivikrama Swami, Prabavishnu Swami, Shivaram Swami." (GBC Resolutions 1987)

Thus, if ISKCON's leadership is still not mature enough even now to decide who can be made a *dikṣā* guru, then by SRS's logic they surely could not have been mature enough 33 years ago to decide who could be made a *dikṣā* guru when they made him a *dikṣā* guru. Thus, his GBC-generated guru position would be as untenable as that of female *dikṣā* gurus.

Supports deviation

"In short, safer than the current proposal is for ISKCON to do what Śrīla Prabhupāda said and do what Śrīla Prabhupāda did."

SRS states that the GBC's FDG proposal must be rejected in order to obey Śrīla Prabhupāda. Thus, SRS is stating again that the GBC is

disobeying Śrīla Prabhupāda in allowing FDG. But disobedience to the guru is considered the greatest offense:

Hridayānanda: "[translating] He wants to know if the greatest offense is to disobey the guru."

Śrīla Prabhupāda: "Yes, that is the first offense. *Guror avajñā śruti-śāstra-nindanam. Śruti-śāstra-nindanam guror avajñā.* If you accept guru and again disobey him, then what is your position? [...] Then you are not even a gentleman, what to speak about devotee. This is common sense."

(Lecture, 11/2/75)

Yet, SRS still encourages devotees to follow this disobedient GBC:

"I've always encouraged devotees to follow the GBC, and I'll continue to do that as long as I live. That's what Śrīla Prabhupāda wanted of us, it runs in my veins".

1) Thus, by his own admission, SRS is actively encouraging devotees to commit *guru-aparādha* by following a GBC that is disobeying Śrīla Prabhupāda.

2) Since SRS is claiming that the GBC is disobeying Śrīla Prabhupāda, he cannot claim Śrīla Prabhupāda wanted us to obey him by following such a GBC, as then SRS would be proposing that we obey Śrīla Prabhupāda by disobeying him!

Equally faulty - 1

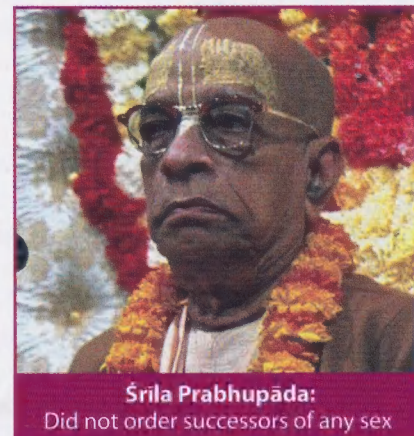
SRS argues regarding the FDG system:

"From my perspective the evidence on which the current proposal stands is, it's weak, it's inconclusive and it's selective."

And one of the arguments he gives to support this statement is that Śrīla Prabhupāda supposedly ordered males to be *dikṣā* gurus:

"Śrīla Prabhupāda named 11 of his senior devotees, not all GBC men, and he named eleven men, not women, to act in the capacity of *dikṣā* guru. That was his choice. [...] he did not make Vaiṣṇavī *dikṣā* gurus. He had the opportunity; he was now appointing them."

However, as proved conclusively in the article on pages 6-7, the naming of "11 senior devotees" that SRS refers to was done in the July 9th, 1977 letter, where Śrīla Prabhupāda only named 11 *ṛtviks*. There was no mention of *dikṣā* gurus. Thus, his theory that by appointing male *dikṣā* gurus ("MDG") Śrīla Prabhupāda is showing there were not to be female *dikṣā* gurus falls apart, since Śrīla Prabhupāda never appointed any gurus male or female, period.



Śrīla Prabhupāda:
Did not order successors of any sex

Rather, by using SRS's logic, this would mean that if Śrīla Prabhupāda not appointing FDG is so significant as to mean that he never wanted FDG, then the fact that he never appointed any *dikṣā* gurus at all would mean that he did not want any successor *dikṣā* gurus either!

Thus, SRS's own argument is "weak", "inconclusive" and "selective", to put it mildly.

Equally faulty - 2

Another of the various arguments SRS gives to support a MDG-only system is:

"Prabhupāda and Gauḍīya tradition cite those on the level of Jāhnavā, Gaṅgāmātā, Sītā Thākuraṇī. These are not conditioned souls. So yes, women can initiate, they can even act as *ācārya*, but not, as do men, at the stages of *sādhana*."

However, the above is another blatantly faulty argument put forward by SRS since Śrīla Prabhupāda stated that only a liberated person, not a conditioned soul, can initiate:

"On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Krishna Consciousness."

(Śrīla Prabhupāda Letter, 26/4/68)

He never gave a dual *dikṣā* guru system as invented by SRS:

Women: must be liberated.

Men: can be whatever they want!

Conclusion

As BTP continually documents, any time anyone opens their mouths to support any kind of deviation to Śrīla Prabhupāda's orders – whether successor male or female *dikṣā* gurus, or some other disobedience – they inevitably end up talking contradictory nonsense. This is the result of disobedience to Kṛṣṇa's real representative and current link in the disciplic succession, Śrīla Prabhupāda.

GBC Guru Forced to Accept IRM's Arguments

In the previous article, we analysed GBC voted-in guru **HH Śivarāma Swami ("SRS")** opposing the GBC authorising female *dikṣā* gurus ("FDG").

1) Whilst formulating his arguments against FDG, SRS also stated that:

"I will not use the hundreds of unqualified statements about everyone being a guru, spoken by Śrīla Prabhupāda, but that could be śikṣā guru, dīkṣā guru, vartma-pradarśaka guru".

(Video talk, 14/10/20)

He thus accepts that Śrīla Prabhupāda's many statements urging everyone to become a guru are "unqualified" and could be referring to *śikṣā* guru or *vartma-pradarśaka* guru, rather than *dikṣā* guru. This has been the IRM's position all along, yet ISKCON's leadership has always maintained the quotes definitely referred to *dikṣā* guru as their "evidence" that Śrīla Prabhupāda ordered *dikṣā* gurus. Thus, for example, the GBC used many of these quotes in the GBC-authorised paper "Prabhupāda's Order", which is titled as being "A reply to *The Final Order* by the Ministry for the Protection of ISKCON", with *The Final Order* being the IRM's foundational document. Another ISKCON leader who used such quotes as being definitive evidence of orders for *dikṣā* gurus was SRS himself in his paper "Continuing the *Paramparā*" (see section 2.7 in this paper)!

2) However, once these quotes are removed as being definitive evidence for *dikṣā* guru orders, then in terms of the "evidence" that ISKCON's leaders rely on to try to support their guru hoax, all we are left with are a handful of private letters wherein Śrīla Prabhupāda directly refers to the ambitions of his disciples to become *dikṣā* gurus in his physical presence, and also the May 28th, 1977 conversation referred to in the article on pages 6-7 of this issue. However, in order to argue against FDG, SRS now also dismisses them as evidence! He claims now that all letters and conversations cannot be relied on as evidence at all:

"Śrīla Prabhupāda disqualifies actually the evidence upon which the Vaiṣṇavī dīkṣā guru proposal stands. Let me just introduce you to this. Prabhupāda stated that he didn't want the letters or the conversations to end up in the public forum. [...] So here we summarize that the primary evidence on which the concept of Vaiṣṇavī dīkṣā guru is based is just those letters and conversation, but Śrīla Prabhupāda discounts them as valid evidence, so at least the use of such evidence becomes highly questionable, and for me and some others it becomes invalid."

(Video talk, 14/10/20, emphases added)

Which means SRS would basically be left with *nothing* to try to argue for the guru hoax which he supports and is an active participant of!

3) SRS further emphasises, in order to support his arguments against FDG, that we should only accept the *Śrīmad-Bhāgavatam*, as it "overrides" all other evidence:

"Our system is that Śrīmad-Bhāgavatam and its commentary overrides all other evidence".

(Video talk, 14/10/20)

However, SRS has been a big promoter of the idea that the *dikṣā* guru does *not* need to be self-realised. In the previous article, we quoted him claiming that a male *dikṣā* guru such as himself can be a conditioned soul at "the stages of *sādhana*". Yet the *Śrīmad-Bhāgavatam* states –

"tattva-darśī refers to one who has perfectly realized the Supreme Personality of Godhead. Such a person can become a guru"

(SB, 5.15.4, purport, emphases added)

– which would then demolish the final pillar of his guru hoax arguments – the conditioned *dikṣā* guru!

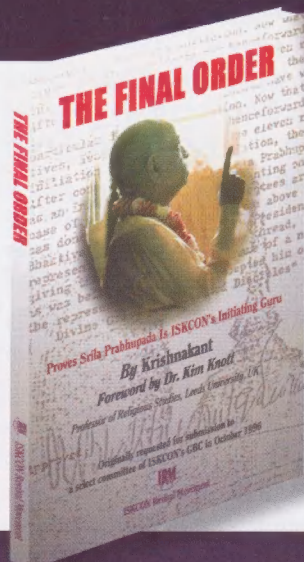
4) The above statements from SRS, in addition to demolishing his own support of the guru hoax, also show what cheaters ISKCON's leaders are. SRS will adopt one set of arguments to try to justify his position as a *dikṣā* guru. He will then simultaneously reverse them to try to oppose FDG. This is cheating, plain and simple. One will say and do anything to achieve one's agenda, with no concern for the actual truth. And, ironically, such reversal in this case means accepting that the IRM's arguments have been right all along, and SRS should not be a *dikṣā* guru either! In BTP 64, in the article "Guru Proponent Accepts IRM Arguments", we profiled another example of this. **Basu Ghosh Dāsa**, the vice chairman of the ISKCON India governing bureau, the organisation that has authority over ISKCON in India, and supporter of the guru hoax, also had to similarly finally accept that the IRM's arguments have been right all along, but only for the purpose of trying to defeat FDG!

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK